

THE
Form and Manner
Of Consecrating and Administring the
HOLY COMMUNION,
According to the *the 47.*
LITURGY

OF
King EDWARD VI.
CALLED

The Book of Common Prayer,
And Administration of the
SACRAMENTS

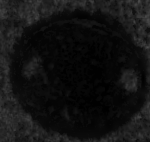
AND
Other RITES and CEREMONIES of
the CHURCH,
AFTER

The Use of the Church of ENGLAND.

Printed at London by Edward Whitchurch, Anno
Dom. 1549. Mense Maij.

L O N D O N: Printed by H. Parker, for
J. MORPHEW near Stationers-Hall. 1717.
(Price Six-Pence.)

Read March. 3. 1753



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THE
Form and Manner
OF
Consecrating and Administring
THE
HOLY COMMUNION, &c.

*The SUPPER of the Lord and the Holy
Communion, commonly called the Mass.*

SO many as intend to be partakers
of the Holy Communion, shall
signify their Names to the Cu-
rate, over night: Or else in the
Morning, after the beginning of
the Mattins, or immediately after.

¶ And if any of those be an open and noto-
rious evil-liver, so that the Congregation by
him is offended, or have done any wrong to his
Neigh-

Neighbours, by word, or deed : The Curate shall call him, and advertise him, in any wise not to presume *to come* to the Lords Table, until he have openly declared himself, to have truly repented, and amended his former naughty Life ; that the Congregation may thereby be satisfied, which afore were offended : And that he have recompensed the Parties, whom he hath done wrong unto, or at the least be in full purpose so to do, as soon as he conveniently may.

¶ The same order shall the Curate use with those betwixt whom he perceiveth malice, and hatred to reign, not suffering them to be partakers of the Lord's Table, until he know them to be reconcil'd. And if one of the parties so at variance, be content to forgive from the bottom of his Heart, all that the other hath trespass'd against him, and to make amends, for that he himself hath offended : And the other party will not be persuaded to a Godly unity, but remain still in his frowardness and malice : The Minister in that case, ought to admit the penitent person to the Holy Communion, and not him that is obstinate.

¶ Upon the day, and at the time appointed for the Ministration of the Holy Communion, the Priest that shall execute the Holy Ministry, shall put upon him the Vesture appointed for that Ministration, that is to say : a white Albe plain, with a Vestment or Cope. And where there be many Priests, or Deacons, there so many shall be ready to help the Priest, in the Ministration, as shall be requisite : And shall have upon them likewise, the Vestures appointed

pointed for their Ministry, that is to say, Albes with Tunicles. Then shall the Clerks Sing in English, for the Office, or Introite (as they call it) a Psalm appointed for that Day.

The Introits to be used at the Celebration of the Lord's Supper and Holy Communion throughout the Year.

Note, every Introit must end with Gloria Patri, &c.

Sundays in Advent.

The First	_____	_____	_____	Psal.	1
II.	_____	_____	_____		120
III.	_____	_____	_____		4
IV.	_____	_____	_____		5

Christmas.	At the 1. Communion	_____	_____	98
	At the 2. Communion	_____	_____	8

St. Stephens Day _____ 52

St. John Evangelist _____ 11

The Innocents Day _____ 79

Sunday after Christmas Day _____ 121

Circumcision _____ Psal. 122

Epiphany _____ 96

I Sunday after Epiphany _____ 13

II _____ 14

III _____ 15

IV _____ 2

V _____ 20

VI If there be so many, shall have the same
Introite, Epistle and Gospel as the Fifth.

<i>Septuagesima</i> _____	Psal.	23
<i>Sexagesima</i> _____		24
<i>Quinquagesima</i> _____		26
<i>Quadragesima</i> _____		26
<i>Asbwednesday</i> _____		6
<i>I Sunday in Lent</i> _____		32
<i>II</i> _____		130
<i>III</i> _____		43
<i>IV</i> _____		46
<i>V</i> _____		54
<i>Sunday before Easter</i> _____		61
<i>Good Friday</i> _____		22
<i>Easter Even</i> _____		88
<i>Easter Day</i> 1 Communion _____		16
2 Communion _____		3
<i>Easter Munday</i> _____		62
<i>Easter Tuesday</i> _____		113
<i>I Sunday after Easter</i> _____		112
<i>II</i> _____		70
<i>III</i> _____		75
<i>IV</i> _____		83
<i>V</i> _____		84
<i>Ascension-day</i> _____		47
<i>Sunday after Ascension-day</i> _____		93
<i>Whitsunday</i> _____		33
<i>Munday in Whitsun-week</i> _____		100
<i>Tuesday</i> _____		101
<i>Trinity Sunday</i> _____		67
<i>I Sunday after Trinity</i> _____	} Part. 1.	119
<i>Beati immaculati</i> _____		
<i>II In quo Corriget ?</i> _____	Part. 2	
<i>III Retribue servo tuo.</i> _____		3
	IV	

IV	<i>Adhæsit pavimento.</i>	Part 4
V	<i>Legem pone.</i>	5
VI	<i>Et veniat Super me.</i>	6
VII	<i>Memor esſo ſervi tui.</i>	7
VIII	<i>Portio mea, Domine.</i>	8
IX	<i>Bonitatem feciſti.</i>	9
X	<i>Manus tuæ fecerunt me.</i>	10
XI	<i>Defecit anima mea.</i>	11
XII	<i>In æternum, Domine.</i>	12
XIII	<i>Quomodo dilexi.</i>	13
XIV	<i>Lucerna pedibus meis.</i>	14
XV	<i>Iniquos odio habui.</i>	15
XVI	<i>Feci iudicium.</i>	16
XVII	<i>Mirabilia.</i>	17
XVIII	<i>Juſtus es, Domine.</i>	18
XIX	<i>Clamavi in toto Corde meo.</i>	19
XX	<i>Vide humilitatem.</i>	20
XXI	<i>Principes perſecuti ſunt.</i>	21
XXII	<i>Appropinquat deprecatio.</i>	22
XXIII		Pſal. 124
XXIV		125
XXV		127
	<i>St. Andrews Day</i>	129
	<i>St. Thomas</i>	128
	<i>Conversion of St. Paul</i>	138
	<i>Purification</i>	134
	<i>St. Matthias</i>	140
	<i>Annunciation</i>	131
	<i>St. Mark</i>	141
	<i>St. Philip and James</i>	133
	<i>St. Barnabas</i>	142
	<i>St. John Baptiſt</i>	143
	<i>St. Peter</i>	144
	<i>St. Mary Magdalen</i>	146
	<i>St. James</i>	148
		St.

St. Bartholomew	115
St. Matthew	117
St. Michael and all Angels	113
St. Luke	137
Simon and Jude Apostles	150
All Saints	149

The Priest standing humbly afore the midst of the Altar shall say the Lords Prayer with this Collect.

A Almighty God, unto whom all hearts be open, and all desires known, and from whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of thy holy Spirit, that we may perfectly love thee, and worthily magnifie thy holy Name, through Christ our Lord. Amen.

Then shall he say a Psalm appointed for the Introite: which Psalm ended, the Priests shall say or else the Clerks shall sing.

III. Lord have mercy upon us.

III. Christ have mercy upon us.

III. Lord have mercy upon us,

Then the Priests standing at Gods Board shall begin.

Gloꝝy be to God on high.

The Clerks.

And in Earth peace, good will towards men.

We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great Glory, O Lord GOD, Heavenly King, God the Father Almighty.

O Lord, the only begotten Son Jesu Christ, O Lord GOD, Lamb of GOD, Son of the Father, that takest away the sins of the world, have mercy upon us: Thou that takest away the sins of the world, receive our prayer.

Thou that sittest at the right hand of God the Father, have mercy upon us: For thou only art holy, thou only art the Lord, Thou only (O Christ) with the Holy Ghost, art most high in the Glory of God the Father. Amen.

¶ Then the Priest shall turn him to the People, and say.

The Lord be with you.

The Answer.

And with thy Spirit.

The Priest.

Let us pray.

¶ Then shall follow the Collect of the Day, with one of these two Collects following, for the King.

A Almighty God, whose kingdom is everlasting, and power infinite; have mercy upon the whole Congregation, and so rule the heart

heart of thy chosen servant EDWARD the Sixth our King and Governour; that (knowing whose Minister he is) may about all things seek thy honour and glory; and thou we and all his subjects (duly considering whose authority he hath) may faithfully serve, honour, and humbly obey him, in thee, and for thee, according to thy blessed word and ordinance, through Jesus Christ our Lord, who with thee, and the holy Ghost, liveth and reigneth ever one God, world without end. Amen.

¶ Or.

A Almighty and everlasting God, we are taught by thy holy Word, that the hearts of kings are in thy rule and government; and that thou dost dispose and turn them as seemeth best to thy godly wisdom; We humbly beseech thee so to dispose and govern the heart of EDWARD the Sixth, thy servant, our King and Governour, that in all his thoughts, words, and works, he may ever seek thy honour and glory, and study to perfectly serve thy people committed to his charge, with wealth, peace, and godliness. Grant this, merciful Father, for thy dear Sons sake, Jesus Christ our Lord. Amen.

¶ The Collects ended, the Priest or he that is appointed, shall read the Epistle in a Place assigned for that purpose, saying,

The Epistle of St. Paul written in the —
Chapter of — to the —

¶ The Minister then shall read the Epistle.
Immediately after the Epistle ended, the Priest,
or one appointed to read the Gospel, shall say,

The holy Gospel written in the — Chapter
the —

¶ The Clerks and People shall answer,

Glorv be to thee, O Lord.

¶ The Priest or Deacon then shall read the
Gospel: After the Gospel ended, the Priest
shall begin.

I believe in one God

¶ The Clerks shall sing the rest

the Father Almighty, Maker of heaven and
earth, And of all things visible and invisible:

And in one Lord Jesus Christ, the only be-
gotten Son of God, Begotten of his Father
before all worlds, God of God, Light of Light,
Very God of very God, Begotten, not made,
being of one substance with the Father, By
whom all things were made: Who for us
men, and for our Salvation came down from
heaven, And was incarnate by the holy Ghost
of the Virgin Mary, And was made man, And
was crucified also for us under Pontius Pilate,

He suffered, and was buried, And the third Day
he rose again according to the Scriptures, And
ascended into heaven, And sitteth on the right
hand of the Father. And he shall come again
with glory to judge both the quick and the
dead: Whose kingdom shall have no end.

And I beleve in the holy Ghost, The Lord
and giver of Life, Who proceedeth from the
Father and the Son, Who with the Father
and the Son together is worshipped and glori-
fied, Who spake by the prophets. And I be-
lieve one Catholick and Apostolick Church.
I acknowledge one Baptism for the remission
of sins, And I look for the resurrection of the
dead, and the life of the world to come. A-
men.

¶ After the Creed ended, shall follow the
Sermon or Homily, or some Portion of one of
the Homilies, as they shall be hereafter divi-
ded: wherein if the People be not exhorted to
the worthy receiving of the holy Sacrament
of the Body and Blood of our Saviour Christ:
then shall the Curate give this Exhortati-
on, to those that be minded to receive the
same.

Dearely beloved in the Lord, ye that mind
to come to the holy Communion of the
body and blood of our Saviour Christ, must con-
sider what St. Paul writeth to the Corinthians,
how he exhorteth all persons diligently to try
and examine themselves, before they presume to
eat of that Bread and drinke of that Cup: for as
the benefit is great if with a truly penitent heart
and

and lively faith, we receive that holy Sacrament: (for then we spiritually eat the flesh of Christ and drink his blood, then we dwell in Christ, and Christ in us, we be made one body with Christ, and Christ with us) so is the danger great if we receive the same unworthily, for then we become guilty of the body and blood of Christ our Saviour, we eat and drink our own damnation, not considering the Lords body, we kindle Gods wrath over us, we provoke him to plague us with diverse diseases, and sundry kinds of death. Therefore if any here be a blasphemer, adulterer, or be in malice or envy, or any other grievous crime (except he be truly sorry therefore, and earnestly minded to leave the same vices, and do trust himself to be reconciled to Almighty God, and in charity with all the world) let him bewail his sins, and not come to that holy Table, lest after the taking that most blessed Bread: the devil enter into him, as he did into Judas, to fill him full of all iniquity, and to bring him to destruction both of body and soul. Judge therefore yourselves (brethren) that ye be not judged of the Lord. Let your mind be without desire to sin, repent you truly of your sins past, have an earnest and lively faith in Christ our Saviour, be in perfect charity with all men, so shall ye be meet partakers of these holy mysteries. And above all things: ye must give most humble and hearty thanks to God the Father, the Son, and the holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and man, who did humble himself, even to the death upon the cross,

cross, for us miserable sinners, which lay in darkness and shadow of death, that he might make us the children of God, and exalt us to everlasting life: And to the end that we should always remember the exceeding love of our Master and only Saviour Iesu Christ, thus dying for us, and the innumerable benefits, which (by his precious blood shedding) he hath obtained to us, he hath left in those holy mysteries, as a pledge of his love, and a continual remembrance of the same, his own blessed body and precious blood, for us to feed upon spiritually, to our endless comfort and consolation. To him therefore with the Father, and the holy Ghost, let us give as we are most bounden, continual thanks, submitting our selves wholly to his holy will and pleasure, and studying to serve him in true holiness and righteousness all the days of our life. Amen.

¶ In Cathedral Churches or other Places, where there is daily Communion, it shall be sufficient to read this Exhortation above written, once in a month. And in Parish Churches upon the week days it may be left unsaid.

¶ And if upon the Sunday or Holydays the People be negligent to come to the Communion: Then shall the Priest earnestly exhort his Parishioners, to dispose themselves to the receiving of the Holy Communion more diligently, saying these or the like words unto them.

Dear

Dear friends, and you especially upon
 whose souls I have cure and charge, on
 next, I do intend by Gods grace, to of-
 fer to all such as shall be godly disposed, the
 most comfortable Sacrament of the Body and
 Blood of Christ, to be taken of them, in the
 remembrance of his most fruitful and glorious
 passion: By the which passion, we have ob-
 tained remission of our sins, and be made par-
 takers of the kingdom of heaben, whereof we
 be assured and ascertained, if we come to the
 said Sacrament, with hearty repentance for
 our offences, stedfast faith in Gods mercy, and
 earnest mind to obey Gods will, and to offend
 no more. Wherefore our duty is, to come to
 these holy mysteries, with most hearty thanks
 to be given to Almighty God, for his infinite
 mercy and benefits given and bestowed upon us
 his unworthy servants, for whom he hath not
 only given his Body to death, and shed his
 Blood, but also doth vouchsafe in a Sacrament
 and Mystery, to give us his said Body and
 Blood to feed upon spiritually. The which
 Sacrament being so divine and holy a thing,
 and so comfortable to them who receive it wor-
 thily, and so dangerous to them that will pre-
 sume to take the same unworthily: My duty
 is to exhort you in the mean season, to consider
 the greatness of the thing, and to search and
 examine your own Consciences, and that not
 lightly after the manner of dissemblers with
 God: But as they which should come to a
 most godly and heavenly Banquet, not to come
 but in the marriage-garment required of God
 in

in Scripture, that you may (so much as lyeth in you) be found worthy to come to such a Table. The ways and means thereto is.

First, that you be truly repentant of your former evil life, and that you confess with unfeigned heart to Almighty God, your sins and unkindness towards his Majesty committed, either by will, word or deed, infirmity or ignorance: and that with inward sorrow and tears you bewail your offences, and require of Almighty God, mercy and pardon, promising to him (from the bottom of your heart) the amendment of your former life. And among all others, I am commanded of God, especially to move and exhort you, to reconcile yourselves to your neighbours, whom you have offended, or who hath offended you, putting out of your hearts all hatred and malice against them, and to be in love and charity with all the world, and to forgive other, as you would that God should forgive you. And if any man have done wrong to any other: let him make satisfaction, and due restitution of all lands and goods wrongfully taken away or withholden, before he comes to Gods Board, or at the least be in full mind and purpose so to do, as soon as he is able, or else let him not come to this holy Table, thinking to deceive God who seeth all mens hearts. For neither the Absolution of the Priest, can any thing avail them, nor the receiving of this holy Sacrament, doth any thing but increase their damnation. And if there be any of you, whose conscience is troubled and grieved in any thing, lacking comfort or counsel, let him come to me or to some other

discreet

discreet and learned Priest, taught in the law of God, and confess and open his sin and grief secretly, that he may receive such ghostly counsel, advice, and comfort, that his Conscience may be relieved, and that of us (as of the Ministers of God and of the Church) he may receive comfort and absolution to the satisfaction of his mind, and avoiding of all scruple and doubtfulness: requiring such as shall be satisfied with a general Confession, not to be offended with them that do use to their further satisfying, the auricular and secret Confession to the Priest: nor those also which think needful or convenient, for the quietness of their own Consciences, particularly to open their sins to the Priest to be offended with them that are satisfied, with their humble confession to God, and the general confession of the Church. But in all things to follow and keep the rule of Charity, and every man to be satisfied with his own Conscience, not judging other mens minds or Consciences: whereas he hath no warrant of Gods word to the same.

¶ Then shall follow for the Offertory, one or more, of these Sentences of holy Scripture, to be Sung whilst the People do offer, or else one of them to be said by the Minister, immediately before the offering:

Matth. V.
16.

LET your light so shine before men; that they may see your good works, and glorifie your Father which is in heaven.

C

Lay

Matth. VI.

19, 20.

Lay not up for your selves treasure upon earth, where the rust and moth doth corrupt, and where thieves break through and steal: but lay up for your selves treasures in heaven, where neither rust nor moth doth corrupt, and where thieves do not break through and steal.

Matth. VII.

12.

Whatsoever ye would that men should do unto you, even so do unto them; for this is the law and the prophets.

Matth. VII.

21.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven.

Luke XIX.

8.

Zaccheus stood forth, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor, and if I have done any wrong to any man, I restore four-fold.

1 Cor. IX.

7.

Who goeth a warfare at any time of his own cost? Who planteth a vineyard, and eateth not of the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock?

1 Cor. IX.

11.

If we have sown unto you spiritual things, is it a great matter if we shall reap your worldly things?

1 Cor. IX.
13, 14.

Do ye not know, that they who minister about holy things, live of the sacrifice? And they who wait at the altar, are partakers with the altar? Even so hath the Lord also ordained, that they who preach the Gospel, should live of the Gospel.

2 Cor. IX.
6, 7.

He that soweth little, shall reap little: and he that soweth plenteously, shall reap plenteously. Let every man do according as he is disposed in his heart, not grudgingly, or of necessity; for God loveth a cheerful giver.

Gal. VI. 6,
7.

Let him that is taught in the word, minister, unto him that teacheth, in all good things. Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he reap.

Gal. VI.
10.

While we have time, let us do good unto all men, and specially unto them that are of the household of faith.

1 Tim. VI.
6, 7.

Godliness is great riches, if a man be content with that he hath: for we brought nothing into the world, neither may we carry any thing out.

1 Tim. VI.
17, 18, 19.

Charge them who are rich in this world, that they be ready to give, and glad to distribute, laying up in store for themselves a good foundation against the time

to come, that they may attain
 He is not unrighteous, that
 he will forget your works, and
 labour that proceedeth of love;
 which love ye have shewed for
 his Names sake, who have mini-
 stered unto the saints, and yet do
 minister.

Heb. XIII. To do good, and to distri-
 bute, forget not; for with such
 sacrifices God is pleased.

1 John III. Whoso hath this worlds good,
 and seeth his brother have need,
 and shutteth up his compassion
 from him, how dwelleth the love
 of God in him?

Job. IV. 7. Give alms of thy goods, and
 never turn thy face from any poor
 man, and then the face of the
 Lord shall not be turned away
 from thee.

Job. IV. 8. Be merciful after thy power.
 If thou hast much, give plente-
 ously, if thou hast little, do thy
 diligence gladly to give of that
 little: for so gatherest thou thy
 self a good reward in the day of
 necessity.

Prov. XIX. He that hath pity upon the
 poor, lendeth unto the Lord: and
 look what he layeth out, it shall
 be paid him again.

psal. XLI. Blessed be the man that pro-
 videth for the sick and needy:
 the

the Lord shall deliver him in the
time of trouble.

¶ Where there be Clerks they shall Sing one, or many of the Sentences above written, according to the length and shortness of the time that the People be offering.

¶ In the mean time whilst the Clerks do Sing the Offertory, so many as are disposed, shall offer to the poor Mens box, every one according to his ability and charitable mind. And at the offering days appointed, every Man and Woman shall pay to the Curate the due and accustomed offerings.

¶ Then so many as shall be partakers of the Holy Communion, shall tarry still in the Quire, or in some convenient place near the Quire, the Men on the one side and the Women on the other side. All other (that mind not to receive the said holy Communion) shall depart out of the Quire, except the Ministers and Clerks.

¶ Then shall the Minister take so much bread and wine, as shall suffice for the Persons appointed to receive the holy Communion, laying the bread upon the Corporas, or else in the Patten, or in some other Comely thing prepared for that purpose. And putting the wine into the Chalice, or else in some fair and convenient Cup prepared for that use (if the Chalice will not serve) putting thereto a little pure and clean water : And Setting both the bread and
wine

wine upon the Altar. Then the Priest shall say,

The Lord be with you.

Answer.

And with thy spirit.

Priest.

Lift up your hearts.

Answer.

We lift them up unto the Lord.

Priest.

Let us give thanks to our Lord God.

Answer.

It is meet and right so to do.

The Priest.

It is very meet, right, and our bounden duty that we should at all times, and in all places, give thanks to thee, O Lord, Holy Father, Almighty Everlasting God.

I Here shall follow the proper preface according to the time (if there be any specially appointed)

pointed) or else immediately shall follow.
Therefore with Angels, &c.

¶ Proper Prefaces.

¶ Upon Christmass-day.

BEcause thou didst give Jesus Christ thine
only Son to be born as at this day for us,
who by the operation of the holy Ghost, was
made very man of the substance of the Virgin
Mary his Mother, and that without spot of sin,
to make us clean from all sin. Therefore
with Angels, &c.

¶ Upon Easter-day.

BUT chiefly are we bound to praise thee for
the glorious Resurrection of thy Son Jesus
Christ our Lord: for he is the very Paschal
Lamb, which was offered for us, and hath ta-
ken away the sin of the world; who by his
death hath destroyed death, and by his rising to
life again, hath restored to us everlasting life.
Therefore with Angels, &c.

¶ Upon the Ascension-day.

THROUGH thy most dearly beloved Son Je-
sus Christ our Lord, who after his most
glorious Resurrection manifestly appeared to all
his Apostles, and in their sight ascended up in-
to heaven to prepare a place for us; that where
he is, thither we might also ascend, and reign
with

with him in glory. Therefore with Angels
 &c.

¶ Upon Whitsunday.

Through Jesus Christ our Lord; according
 to whose most true promise, the holy
 Ghost came down as at this time from heauen
 with a sudden great sound, as it had been
 mighty wind, in the likeness of fiery tongues
 lighting upon the Apostles, to teach them, and
 to lead them to all truth, giving them both
 the gift of diuers languages, and also boldness
 with fervent zeal, constantly to preach the
 Gospel unto all Nations, whereby we haue
 been brought out of darkness and errour into
 the clear light and true knowledge of thee, and
 of thy Son Jesus Christ. Therefore, &c.

¶ Upon the Feast of the Trinity.

It is very meet, right, and our bounden
 duty that we should at all times, and in
 all places, give thanks to thee, O Lord, Al-
 mighty, everlasting God, which art one God,
 one Lord, not one only person, but three persons
 in one substance: For that which we believe of
 the glory of the Father, the same we believe
 of the Son, and of the Holy Ghost, without
 any difference, or inequality. Therefore, &c.

¶ After which preface shall follow imme-
 diately.

Therefore

T Herefore with Angels and Archangels,
and with all the holy company of hea-
ven: we laud and magnifie thy glorious
Name, evermore praising thee, and saying:

I Holy, holy, holy Lord God of hosts:
Heaven and earth are full of thy glory: Ho-
anna in the highest. Blessed is he that com-
eth in the name of the Lord: Glory to thee,
O Lord, in the highest.

This the Clerks shall also sing.

I When the Clerks have done Singing, then
shall the Priest, or Deacon, turn him to the Peo-
ple and say.

Let us pray for the whole State of Christs
Church.

I Then the Priest turning him to the Altar,
shall say or Sing, plainly and distinctly, this
Prayer following.

A Almighty and everliving God, which by thy
holy Apostle hast taught us to make
prayers and supplications, and to give thanks
for all men; We humbly beseech thee most
mercifully to receive these our prayers,
which we offer unto thy divine Majesty, beseech-
ing thee to inspire continually the universal
Church, with the spirit of truth, unity, and
concord: and grant that all they that do con-
fess thy holy Name, may agree in the truth of
thy holy Word, and live in unity and godly
love.

love. Specially we beseech thee also to save
 and defend thy servant — our King, that
 under him we may be godly and quietly go-
 verned; and grant unto his whole Council,
 and to all that be put in authority under
 him, that they may truly and indifferently mi-
 nister justice, to the punishment of wickedness
 and vice, and to the maintenance of Gods true
 Religion and Vertue. Give grace, (O hea-
 venly Father) to all Bishops, Pastors, and
 Curates, that they may both by their life and
 doctrine, set forth thy true and lively Word,
 and rightly and duly administer thy holy Sa-
 craments: and to all thy people give thy hea-
 venly grace; that with meek hearts and due re-
 verence, they may hear and receive thy holy
 Word, truly serving thee in holiness and righ-
 teousness all the days of their life. And we most
 humbly beseech thee of thy goodness, (O Lord)
 to comfort and succour all them, which in this
 transitory life are in trouble, sorrow, need,
 sickness, or any other adversity. And especially
 we commend unto thy merciful goodness this
 Congregation which is here assembled in thy
 Name, to celebrate the commemoration of the
 most glorious death of thy Son: And here we
 do give unto thee most high praise, and hearty
 thanks, for the wonderful grace and vertue,
 declared in all thy Saints, from the begin-
 ning of the world: And chiefly in the glorious
 and most blessed Virgin MARY, Mother of
 thy Son JESU CHRIST our Lord
 and God, and in the holy Patriarchs, Prophets,
 Apostles, and Martyrs, whose examples (O

Lord)

Lord) and steadfastness in thy faith and keep-
 ing thy holy Commandments, grant us to fol-
 low. We commend unto thy mercy (O Lord)
 all other thy Servants, which are departed
 hence from us, with the sign of faith, and now
 do rest in the sleep of peace. Grant unto them,
 we beseech thee, thy mercy, and everlasting
 peace, and that at the day of the general resur-
 rection, we and all they which be of the mysti-
 cal Body, of thy Son, may altogether be set
 in his right hand, and hear that his most joyful
 voice: Come unto me, O ye, that be blessed of
 my Father, and possess the Kingdom which is
 prepared for you, from the beginning of the
 world; Grant this, O Father, for Jesus Christs
 sake, our only Mediatour and Advocate. A-
 men.

O God, heavenly Father, which of thy ten-
 der mercy didst give thine only Son Je-
 su Christ, to suffer death upon the cross, for our
 redemption, who made there, (by his one oblati-
 on once offered) a full, perfect, and sufficient
 sacrifice, oblation and satisfaction for the sins
 of the whole world, and did institute, and in
 his holy Gospel command us, to celebrate a
 perpetual memory of that his precious death,
 until his coming again: Hear us, (O merci-
 ful Father) we beseech thee: and with thy
 holy Spirit and Word, vouchsafe to bless
 and sanctifie these thy gifts and creatures
 Bread and Wine, that they may be unto
 us, the Body and Blood of thy most dearly
 loved Son Jesus Christ, Who in the same
 night

Here the night that he was betrayed
 Priest must took bread, and when he had blessed
 take the and given thanks, he brake it
 Bread into and gave it to his disciples, saying
 his hands. Take, eat, this is my Body which
 is given for you: Do this in re-
 membrance of me.

Here the Likewise after Supper
 Priest shall took the Cup, and when
 take the had given thanks, he gave it to
 Cup into them saying, Drink ye all of
 his hands. this, for this is my Blood of the
 New Testament, which is shed for you, and
 for many for remission of sins. Do this, as
 oft as you shall drink it in remembrance of
 me.

¶ These words before rehearsed, are to be say-
 turning still to the Altar without any Eleva-
 tion, or shewing the Sacrament to the People.

Wherefore, O Lord, and heavenly Father
 according to the Institution of thy dear-
 ly beloved Son our Saviour Iesu Christ, by
 thy humble servants, do celebrate and make
 here before thy divine Majesty, with these thy
 holy gifts the memorial which thy Son has
 willed us to make: having in remembrance his
 blessed passion, mighty resurrection, and glo-
 rious ascension. Rendering unto thee most hea-
 venly thanks for the innumerable benefits pro-
 vided unto us by the same, intirely desiring thy
 fatherly goodness mercifully to accept this
 sacrifice of praise and thanksgiving, most hum-
 bly.

ly beseeching thee to grant, that by the merits
and death of thy Son Iesus Christ, and through
his blood, we and all the whole
Church may obtain remission of our sins, and
all other benefits of his passion. And here we
offer and present unto thee, O Lord, our selves,
our souls, and bodies, to be a reasonable, holy,
and libely sacrifice unto thee: humbly beseech-
ing thee, that whosoever shall be partakers of
his holy Communion, may worthily receive
the most precious Body and Blood of thy Son
Iesus Christ, and be fulfilled with thy Grace
and heavenly Benediction, and be made one
Body with thy Son Iesus Christ, that he may
dwell in them, and they in him. And altho
we be unworthy (through our manifold sins)
to offer unto thee any sacrifice: yet we be-
seech thee to accept this our bounden duty and
service, and command these our prayers and
supplications, by the ministry of thy holy An-
gels, to be brought up into thy holy tabernacle
before the sight of thy diuine Majesty, not
weighing our merits, but pardoning our of-
fences, through Christ our Lord. By whom,
and with whom, in the unity of the holy
Ghost, all honour and glory be unto thee, O
Father Almighty, world without end. A-
men.

¶ Let us Pray.

As our Saviour Christ hath commanded
and taught us, we are bold to say.

Our

Our Father, which art in Heaven; hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation;

The Answer.

But deliver us from evil. Amen.

¶ Then shall the Priest say.

The peace of the Lord be always with you.

The Clerks.

And with thy spirit.

The Priest.

Christ our paschal Lamb, is offered up for us, once for all, when he bear our sins on his body on the cross, for he is the very Lamb of God, that taketh away the sins of the world, wherefore let us keep a joyful and holy feast with the Lord.

¶ Here the Priest shall turn him towards those that come to the Holy Communion, and shall say.

You

You that do truly and earnestly repent you
of your sins, to Almighty God, and be in
love and charity with your neighbours, and
intend to lead a new life, following the com-
mandments of God, and walking from hence-
forth in his holy ways; draw near and take
this holy Sacrament to your comfort; make
your humble confession to Almighty God, and
his holy Church, here gathered together in
his name, meekly kneeling upon your knees.

Then shall this general Confession be
made, in the name of all those that are min-
istered to receive the holy Communion, either
by one of them, or else by one of the Mini-
sters, or by the Priest himself, all kneeling
humbly upon their knees.

Almighty God, Father of our Lord Jesus
Christ, Maker of all things, Judge of
all men; We acknowledge and bewail our ma-
nifold sins and wickedness, which we from
time to time most grievously have committed,
by thought, word, and deed, against thy Di-
vine Majesty, provoking most justly thy wrath
and indignation against us. We do earnestly
repent, and be heartily sorry for these our
misdoings; The remembrance of them is grie-
vous unto us; The burden of them is intol-
erable. Have mercy upon us, Have mercy
upon us, most merciful Father; For thy Son
our Lord Jesus Christs sake, Forgive us all
that is past, And grant that we may ever here-
after serve and please thee in newness of life,
Ta

To the honour and glory of thy Name, through
Jesus Christ our Lord. Amen.

¶ Then shall the Priest stand up; and turning
himself to the people, say thus.

A Almighty God our heavenly Father, who
of his great mercy hath promised forgive-
ness of sins to all them, which with hearty repen-
tance and true faith turn unto him: Have mer-
cy upon you, pardon and deliver you from all
your sins, confirm and strengthen you in all
goodness, and bring you to everlasting life
through Jesus Christ our Lord. Amen.

¶ Then shall the Priest also say,

Hear what comfortable words our Saviour
Christ saith to all that truly turn to him.

Come unto me, all that travel, and are
heavy laden, and I will refresh you. *Math. xi. 28.*

So God loved the world, that he gave his
only begotten Son, to the end that all that be-
lieve in him should not perish, but have ever-
lasting life. *S. John 3. 16.*

Hear also what St. Paul saith.

This is a true saying, and worthy of all
Men to be received, that Christ Jesus came in-
to the world to save sinners. *1 Tim. i. 15.*

Hear

Hear also what St. John saith.

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins. 1 St. John

¶ The shall the Priest turning him to Gods Board kneel down, and say in the name of all them, that shall receive the Communion, this Prayer following.

WE do not presume to come to this thy Table (O merciful Lord) trusting in our own righteousness, but in thy manifold and great mercies: we be not worthy so much as to gather up the crumbs under thy Table, but thou art the same Lord, whose property is always to have mercy: Grant us therefore (gracious Lord) so to eat the flesh of thy dear Son Jesus Christ, and to drink his Blood in these holy mysteries, that we may continually dwell in him, and he in us, that our sinful bodies may be made clean by his Body, and our souls washed through his most precious Blood. Amen.

¶ Then shall the Priest receive the Communion in both kinds himself, and next deliver it to other Ministers, if any be there present (that they may be ready to help the chief Minister) and after to the People.

E

¶ And

¶ And when he delivereth the Sacrament of the Body of Christ, he shall say to every one these words.

The Body of our Lord Jesus Christ which was given for thee, preserve thy Body and Soul unto everlasting life.

¶ And the Minister delivering the Sacrament of the Blood, and giving every one to drink once and no more, shall say,

The Blood of our Lord Jesus Christ which was shed for thee, preserve thy Body and Soul unto everlasting life.

¶ If there be a Deacon or other Priest, then shall he follow with the Chalice: And as the Priest ministreth the Sacrament of the Body, so shall he (for more expedition) minister the Sacrament of the Blood, in form before written.

¶ In the Communion time the Clerks shall sing.

II. O Lamb of God, that takest away the sins of the world, have mercy upon us.

O Lamb of God that takest away the sins of the world, grant us thy peace.

¶ Be-

Beginning so soon as the Priest doth receive the holy Communion, and when the Communion is ended, then shall the Clerks sing the Post-Communion,

Sentences of holy Scripture, to be said or sung every day, one, after the holy Communion, called the Post-Communion.

Mat. XIV. **I**F any man will follow me, let him forsake himself and take up his cross and follow me.

Mar. XIII. Whosoever shall endure unto the end, he shall be saved.

Luke I. Praised be the Lord God of Israel, for he hath visited and redeemed his people: therefore let us serve him all the days of our life, in holiness and righteousness accepted before him.

Luke XII. Happy are those servants, whom the Lord (when he cometh) shall find waking.

Luke XII. Be you ready, for the Son of Man will come, at one hour when ye think not.

Luke XII.

The servant that knoweth his masters will, and hath not prepared himself, neither hath done according to his will shall be beaten with many stripes.

John IV.

The hour cometh and now it is, when true worshippers shall worship the Father in Spirit and Truth.

John V.

Behold thou art made whole, sin no more, lest any worse thing happen unto thee.

John VIII.

If ye shall continue in my word, then ye are my very disciples, and ye shall know the truth, and the truth shall make you free.

John XII.

While ye have light, believe on the light, that ye may be the children of light.

John XIV.

He that hath my commandments, and keepeth them, the same is he that loveth me.

John XIV.

If any man love me, he will keep my word, and my Father will

will love him, and we will come
unto him, and dwell with him.

John XV. If ye shall abide in me, and
my word shall abide in you, ye
shall ask what ye will, and it
shall be done to you.

John XV. Herein is my Father glorified,
that ye bear much Fruit and be-
come my disciples.

John XV. This is my commandment, that
you love together, as I have lov-
ed you.

Rom. VIII. If God be on our side, who
can be against us? which did not
spare his own Son, but gave him
for us all.

Rom. VIII. Who shall lay any thing to the
charge of Gods chosen? It is
God that justifieth, who is he
that can condemn.

Rom. XIII. The night is passed, and the
day is at hand, let us therefore
cast away the deeds of darkness,
and put on the Armour of light.

1 Corin. I. Christ Jesus is made of God,
unto us wisdom, and righteous-
ness, and sanctifying, and redem-
ption,

ption, that (according as it is written) he which rejoyceth should rejoyce in the Lord,

1 Corin. III.

Know ye not that ye are the temple of God, and that the Spirit of God, dwelleth in you? if any man defile the Temple of God, him shall God destroy.

1 Cor. VI.

Ye are dearly bought, therefore glorifie God in your Bodies and in your Spirits for they belong to God.

Ephes. V.

Be you followers of God, as dear Children, and walk in love, even as Christ loved us, and gave himself for us, an offering and a sacrifice of a sweet savour to God.

¶ Then the Priest shall give thanks to God, in the name of all them that have communicated, turning him first to the People, and saying,

The Lord be with you.

The Answer.

And with thy spirit.

The

The Priest.

Let us pray.

A Almighty and everliving God, we most heartily thank thee, for that thou hast purchased to feed us in these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son, our Saviour Jesus Christ, and hast assured us (duly receiving the same) of thy favour and goodness towards us, and that we be very members incorporated in thy mystical Body, which is the blessed company of all faithful people: and theirs through hope of thy everlasting kingdom, by the merits of the most precious death and passion, of thy dear Son. We therefore most humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works, as thou hast prepared for us to walk in: through Jesus Christ our Lord, to whom with thee, and the holy Ghost, be all honour and glory, world without end. Amen.

¶ Then the Priest turning him to the People, shall let them depart with this blessing.

The peace of God which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the blessing of God Almighty, the Father, the Son, and the holy Ghost

Ghost, be amongst you, and remain with you
always.

¶ Then the People shall answer.

Amen.

¶ Where there are no Clerks, there the
Priest shall say all things appointed here
them to sing.

¶ When the holy Communion is celebrated
on the work-day, or in private houses: the
may be omitted, the *Gloria in excelsis*, the
Creed, the Homily, and the Exhortation, be-
ginning,

Dearlly beloved, &c.

¶ Collects to be said after the Offertory
when there is no Communion, every such day
one.

A Ssist us mercifully, O Lord, in the
our supplications and prayers, and di-
pose the way of thy servants towards the
tainment of everlasting salvation; that among
all the changes and chances of this mortal
life, they may ever be defended by thy
gracious and ready help, through Ie-
s Christ our Lord. Amen.

O Almighty Lord, and everliving God, vouchsafe, we beseech thee, to direct, sanctifie and govern both our hearts and bodies in the ways of thy laws, and in the works of thy commandments, that through thy most mighty protection, both here and ever, we may be preserved in body and soul, through our Lord and Saviour Jesus Christ. Amen.

Grant, we beseech thee, Almighty God, that the words which we have heard this day with our outward ears, may through thy grace be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praise of thy Name, through Jesus Christ our Lord. Amen.

Present us, O Lord, in all our doings, with thy most gracious favour, and further us, with thy continual help, that in all our works begun, continued, and ended in thee, we may glorifie thy holy Name, and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord. Amen.

Almighty God, the fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking; we beseech thee to have compassion upon our infirmities; and those things which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us for the

the worthiness of thy Son Jesus Christ our Lord. Amen.

A Almighty God, who hast promised to hear the petitions of them that ask in thy Sons Name; We beseech thee mercifully to incline thine ears to us that have made now our prayers and supplications unto thee, and grant that those things which we have faithfully asked according to thy will, may effectually be obtained, to the relief of our necessity, and to the setting forth of thy glory, through Jesus Christ our Lord. Amen.

¶ Upon Wednesdays and Fridays the English Litany shall be said or sung in all places, after such form as is appointed by the Kings Majesties injunctions, or as is or shall be otherwise appointed by his Highness. And though there be none to communicate with the Priest, yet these days after the Litany ended, the Priest shall put upon him a plain Alb or Surple with a Cope, and say all things at the Altar (appointed to be said at the celebration of the Lords Supper) until after the Offertory. And then shall add one or two of the Collects afore written, as occasion shall serve by his discretion, and then turning him to the People, shall let them depart with the accustomed Blessing.

¶ And the same Order shall be observed all other days, whensoever the People be customably assembled to pray in the Church, and

none

one disposed to communicate with the Priest.

¶ Likewise in Chappels annexed, and all other Places, there shall be no celebration of the Lords Supper, except there be some to communicate with the Priest. And in such Chappels annexed where the People hath not been accustomed to pay any holy bread, there they must either make some charitable provision for the bearing of the charges of the Communion, or else (for receiving of the same) resort to their Parish Church.

¶ For avoiding all matters and occasion of dissention, it is meet that the bread prepared for the Communion be made through all this Realm, after one sort and fashion: that is to say, unleavened and round as it was afore, but without all manner of Print, and something more larger and thicker than it was, so that it may be aptly divided in diverse pieces, and every one shall be divided into two pieces at the least, or more, by the discretion of the Minister, and so distributed. And men must not think less to be received in part, than in the whole, but in each of them the whole body of our Saviour Jesus Christ.

¶ And for so much as the Pastors and Curates within this Realm, shall continually find their costs and charges in their Cures, sufficient Bread and Wine for the holy Communion (as oft as their Parishioners shall be di-

posed for their spiritual comfort to receive the same) it is therefore ordered, that in recompence of such costs and charges, the Parishioners of every Parish, shall offer every Sunday, at the time of the Offertory, the just value and price of the holy loaf (with all such money and other things as were wont to be offered with the same) for the use of their Pastors and Curates, and that in such Order and Course, as they were wont to find and pay the said holy loaf.

¶ Also that the receiving of the Sacrament of the blessed Body and Blood of Christ may be most agreeable to the institution thereof, and the usage of the Primitive Church: In all Cathedral and Collegiate Churches there shall always some communicate with the Priest that ministrETH. And that the same may be also observed everywhere abroad in the Country: Some one at the least of that House in every Parish, to whom by course after the ordinance here made, it appertaineth to offer for the charge of the Communion, or some other whom they shall provide to offer for them, shall receive the holy Communion with the Priest. That which may be the better done, for that they know before, when their course cometh, and may therefore dispose themselves to the worthy receiving of the Sacrament. And with him or them who doth so offer the charges of the Communion, all other who then be Godly disposed thereunto, shall likewise receive

the Communion. And by this means the Minister having always some to communicate with him, may accordingly solemnize so high and holy Mysteries, with all the Suffrages and due Order appointed for the same. And the Priest on the Week-day shall forbear to receive the Communion, except he have some that will communicate with him.

¶ Furthermore, every Man and Woman to be bound to hear, and be at the Divine Service in the Parish Church, where they be resident, and there with devout prayer, or godly silence and meditation to occupy themselves. There to pay their duties, to communicate once in the year at the least, and there to receive and take all other Sacraments and Rights in this Book appointed. And whosoever willingly upon no just cause doth absent themselves, or doth ungodly in the Parish Church occupy themselves: upon proof thereof, by the Ecclesiastical Laws of the Realm, to be Excommunicate, or suffer other Punishment, as shall to the Ecclesiastical Judge (according to his discretion) seem convenient.

¶ And although it be read in ancient Writers, that the People many years past received at the Priests hands, the Sacrament of the Body of Christ in their own hands, and no commandment of Christ to the contrary: Yet forasmuch as they have many times conveyed the same secretly away, kept it with them, and diversly abused it to superstition and wickedness: lest any such thing hereafter should be

be attempted, and that an Uniformity might be used throughout the whole Realm: it is thought convenient the people commonly receive the Sacrament of Christs Body, in their mouths at the Priests hands.



And although it be said in ancient Writings that the People were not to receive the Sacrament in their own hands, and so the Communion of Christ to the common People was denied by many times, yet the People have always received it with their hands, and so the Communion of Christ to the common People was not denied.

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